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Prayer to Lord Ganapathi

ஐந்து கரத்தனை யானை முகத்தனை
இந்தின் இளம்பிறை போலும் எயிற்றனை
நந்தி மகன்தனை ஞானக் கொழுந்தினைப்
புந்தியில் வைத்து, அடி போற்றுகின்றேனே.

Keeping Him at the centre of my heart-space I
adore Lord Ganapathi who is with five hands,
with elephant face, whose ivory-tooth resembles
the pure crescent, who is the son of blissful Lord
Siva and who is in the likeness of a beautiful
shoot of the tree of supreme consciousness.

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Notes

bundi— derivative of buddhi; buddhi, in this context denotes
inner consciousness; it does not here mean the internal
psyche.

Nandi— This is the characteristic name of Lord
Siva.

Nandi means the one who revels within
his own self.

Tender shoot signifies the fact that meditation on such God
is the very fruit of one's own spiritual quest. 21

1. ஒன்று அவன்தானே இரண்டு அவன் இன்னருள்
நின்றனன் மூன்றினுள் நான்கு உணர்ந்தான் ஐந்து
வென்றனன் ஆறு விரிந்தனன் ஏழு உம்பர்ச்
சென்றனன் தான் இருந்தான் உணர்ந்து எட்டே.

Shiva, the supreme Lord is one; through the operative process of his Grace he becomes twofold; He manifests himself in three states simultaneously. He imparts, from within, the four inevitable paths of Carya, Kriya, Yoga and Jnana. He transcends the pentadic scheme of creation. He presents himself, for the benefit of the seekers and devotees as six adhhvas, pervades these adhvas and transcends them. He establishes himself at the point beyond the realm of seven fields of yoga (yoga bhumi) and seven planes of existence. He makes known his own essential features, which are eight in number and which are to be realised and attained by the seekers.

2. போற்றிசைத்து இன்னுயிர் மன்னும் புனிதனை
நால்-திசைக்கும் நல்ல மாதுக்கு நாதனை
மேல்-திசைக்குள் தென்-திசைக்கு ஒரு வேந்தனாம்
கூற்று உதைத்தானை யான் கூறுகின்றேனே.

He is the most pure self who enshrines himself within the individual soul. He is the corresponding spouse of His own Sakti, who is the most auspicious Energy operating for the benefit of the existents of all the four directions. He is the Supreme King who significantly presents himself as the Aghora-murti associated with the upper face called Isana. He is the Supreme Lord who wards off all the notions of differentiations and limitations. I am always praising my Lord of such greatness.



3. ஒக்க நின்றானை, உலப்பு - இலி தேவர்கள்
நக்கன் என்று ஏத்திடும் நாதனை, நாள்தோறும்
பக்கம் நின்றார் அறியாத பரமனைப்
புக்கு நின்று, உன்னி, யான் போற்றிசெய்வேனே.

Entering into my own heart and deeply meditating on, I always adore the One who presents himself everywhere spontaneously and simultaneously in the sentient and the insentient, in the high and the low, in the enlightened and the ignorant. I praise him who the immortal *devas* extoll him as the unconcealed Pure Truth (Nagna), and who is never known by those aspirants who are intent only on external modes of worship and overt ritualistic actions.

4. அகல்-இடத்தார் மெய்யை, அண்டத்து வித்தை,
புகல்-இடத்து என் மெய்யைப் போத விட்டானைப்
பகல்-இடத்தும் இரவும் பணிந்து ஏத்தி
அகல் இடத்தே இருள் நீங்கி நின்றேனே.

Having systematically worshipped and adored through the regulated movement of prāṇa and apāna, the great One who is the only Eternal Lord for the entire range of worlds and worldly beings and objects, who is the creative seed of the cosmic structure, who has harkoned my truthful soul to come close and to get installed at his Feet-the only refuge of all the worlds, I got myself disentangled from the grip of darkening ignorance and remain perennially filled up through out the Primal space (paramākāśa)

(Adoration actually means the spiritual technique of feeling total identity with the Supreme Lord)

pagal (பகல்) denotes out breath (prāṇa)
inavu (இவ்வு) denotes in breath (apāna)

5. சிவனொடு ஒக்கும் தெய்வம் தேடினும் இல்லை
அவனொடு ஒப்பார் இங்கு யாவரும் இல்லை
புவனம் கடந்த அன்று பொன் ஒளி மின்னும்
தவனச் சடை முடித் தாமரை யானே.

Even if searched for, through even the longest span of time, there is no Lord comparable to Lord Siva. Nobody is there in the whole of cosmic stretch to be likened or matched with Lord Siva. He is so because, He is the only one who transcends the Time. Extending beyond the range of all the worlds, He, at the time of great deluge manifests himself with a face adorned with the crown of matted hair of golden effulgence charged with creative warmth. He is seated on the Lotus constituted of six adhvās.

Tamarai (தாமரை)

(~~Tamil~~ also means He who sets in operation the great division of time such as padma, maha padma etc.)

6. முன்னை ஒப்பாய் உள்ள மூவர்க்கும் மூத்தவன்
தன்னை ஒப்பார் என்றும் இல்லாத் தலைமகன்
“அன்னை, அப்பா” என்னில் அத்தனுமாய் உளன்
பொன்னை ஒப்பு ஆகின்ற போதகத்தானே.

Being even prior to the manifestation of three Lords - Brahma, Viṣṇu and Rudra, Lord Siva eternally exists. He is the Sovereign Lord. There does not exist any deity equalling him. He presents himself as the visible Lord, if devotedly contemplated on as one's own ultimate mother and father. The same Lord presents himself within one's own heart-space whose resplendence is like that of gold.

(Kanakambalam, pon-ambalam)

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7. தீயினும் வெய்யன், புனலினும் தண்ணியன்
ஆயினும் ஈசன் அருள் அறிவார் இல்லை
சேயினும் நல்லன் நணியவன் அன்பர்க்கு
தாயினும் நல்லன் நல் தாழ்சடை யோனே.

Lord Siva, whose head is adorned with freely swinging matted hair is hotter than the fire; simultaneously he is cooler than the icy water. In spite of his such evident bipolar characteristics no one is there to comprehend the exact nature of his compassionate energy known as Sakti, who inseparably exists with him. He is more innocent than a child in respect of his unmindfulness of the shortcomings of those who take refuge in him. For the true devotees, he is in the close proximity, being more compassionate than an affectionate mother.

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8. பொன்னால் புரிந்துவிட்டது பொற்சடை முடி
பின்னால் பிறங்க இருந்தவன்; பேர் நந்தி;
என்னால் தொழப்படும் எம் இறை; மற்று அவன்
தன்னால் தொழப்படு வார்இல்லை தானே.

He manifests himself before his devotees in such a way that his hair which is with golden hue and which seems as if plaited with golden threads, rests on his back. He is characteristically called Nandi. For me, who evidently realise my oneness with all the souls and all the worlds, He is the Supreme Lord being worshipped internally and externally. At the same time, there is no one here or in other worlds in a state of being worshipped by my Lord.

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(He is the ultimate attractor and controller. Last line denotes that he is not the one searching for communion. Always, he is the sought-after Lord for blissful union.)

9. தானே இருநிலம் தாங்கி விண்ணாய் நிற்கும்
தானே கடும் அங்கி, ஞாயிறும் திங்களும்;
தானே மழை பொழி தையலுமாய் நிற்கும்;
தானே வடவரை, தண்கடல் ஆகுமே.

It is He who supports the extensive fields marked by different stages of spritual advancement and who manifests himself as the heart-space or inner consciousness of all the seekers. It is He who manifests himself as the three mandalas-fiery, solar and lunar. It is He who presents himself as the kundalini-energy flow, raised and stationed in the manipūṛaka cakra. It is He who presents himself as the spinal coloumn and as the great ocean of blissful consciousness.

10. அயலும் புடையும் எம் ஆதியை நோக்கில் / 8
இயலும் பெருந்தெய்வம் யாதும் ஒன்று இல்லை;
முயலும், முயலின் முடிவும் மற்று ஆங்கே
பெயலும் மழைமுகில்; பேர் நந்தி தானே.

If deeply contemplated on our Lord, the Primal Source, against the background of the vast range of bhuvanas extending below and above, far and wide-one could realise ~~that~~ the existence of the great Almighty, the Self-manifest Lord. A thing other than our Lord Siva, cannot be established. He is simultaneously the effort, culmination of that effort, fruit of the effort, and the bestower of that fruit whose power of bestowal is comparable to the showering cloud. His essential and characteristic name is Nandi.

11. கண்ணுதலான் ஒரு காதலின் நிற்கவும்
எண்ணிலி தேவர் இறந்தார் எனைப் பலர்;
மண் உறுவார்களும் வான் உறுவார்களும்
அண்ணல் இவன் என்று அறியுலார்களே. ௧ /

The Lord , whose fore-head is adorned with fire-eye, is spontaneously and graciously intended on the re-union of all those issued forth from himself. In spite of this, not realising his such compassionate intention, innumerable gods remained mortals. Even those who reborn repeatedly on earth and those who frequently reach hevan fail to realise that He is The ultimate Supreme Lord.

12. மண் அளந்தான், மலரோன் முதல் தேவர்கள்
எண் அளந்து இன்னம் நினைக்கிலர் ஈசனை;
விண் அளந்தான் தன்னை மேல் அளந்தார் இல்லை;
கண் அளந்தான் எங்கும்; கடந்து நின்றானே.

The designated gods such as Visṇu who measured this Earth with his one step and Brahma, the four-faced, have not yet comprehended His essential and innate FORM, through systematic contemplation on his forms manifesting systematically at various levels. Lord Siva transcends even the space-limit. Nobody has measured his upper limit or lower-limit. He manifests himself everywhere through his forms which are self-designed with measures of Time and Space. At the same time, He transcends all these.

13. கடந்துநின்றான் கமல மலர் ஆதி;
கடந்துநின்றான் கடல்வண்ணன் எம் மாயன்;
கடந்துநின்றான் அவர்க்கு அப்புறம் ஈசன்;
கடந்துநின்றான் எங்கும் கண்டு நின்றானே.

Brahma, the four-faced God who is seated on lotus, transcends the time-limit of those within the lowest nivṛthi-range. The sea-coloured Vishnu who is the possessor of māyā, transcends Brahma and the time-limit of those within the range of pratiṣṭhākālā. Rudra transcends Vishnu and the time-limit of those within the range of vidyā-kālā. The Supreme Lord, who eternally exists being a witness to all the evolutions and dissolutions of all the tattvas and bhāvanas, ^{He} transcends the entire range of all the five kalas from nivṛtti.

14. ஆதியுமாய், அரனாய், உடலுள் நின்ற
வேதியுமாய் இருந்தான்; திருந்து ஆருள்-
சோதியுமாய் சுருங்காதது ஓர் தன்மையுள்
நீதியும் ஆய், நித்தம் ஆகி நின்றானே.

Lord Siva is the Primal originator. He is characteristically called Hara. Within the human body He manifests himself in the form of specific diksha known as vedhamayi. He is the ever-pure light of grace which sets right the cosmic and physical disturbances and imbalances. He is the eternal regulating force, existing and operating in every plane of cosmic evolution. Lord Siva, of such greatness, is absolutely the Eternal One.

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15. கோது குலாவிய கொன்றைக் குழல்-சடை
மாது குலாவிய-வாள்-நுதல் பாகனை
யாது குலாவி அமரரும் தேவரும்
கோது குலாவிக் குணம் பயில்வாரே?

He is the one Lord adorned with spiralled locks of matted hair, beautified with honeyed flower of KONRAI, whose left-half is of the form of Pārvati who is with charming, lustrous fore-head. Being associated with imperfections, with what purpose these denizens of heaven and the celestial beings of other worlds praise the greatness and auspicious qualities of Siva?

(As long as imperfection is there in the heart, no one can derive the grace of Siva through worship alone)

16. காயம் இரண்டும் கலந்து கொதிக்கினும்
மாயம் கத்துரி-அது மிகும்; அவ்வழி
தேயம் கலந்து ஒரு தேவன் என்று எண்ணினும்
ஈசன் உறவுக்கு எதிர் இல்லை தானே.

Even if the two substances - assafoetida and musk, get mixed and boiled, only the odour of musk associated with imcomprehensible property, would be in dominance. In like manner, even if the entire range of world, united together, conceive and reckon Lord Siva along with other deities, there is nothing comparable to the deep rooted continued thought on oneness with Lord Siva who is the ultimate and the most Supreme Lord.

17. அதுபதி செய்து அவ் வளகை நகரை
 நிதிபதி செய்த நிறைந்தவம் நோக்கி
 அதுபதி ஆதரி ஆக்கம்-அது ஆகி
 “இதுபதி கொள்” என்ற எம் பெருமானே.

Having observed the perfectness and wholeness of penance for which all other austere activities are only the means, done by Kubera, the Lord of wealth, my Lord Siva made him the King of Alakapuri and told : “Be intent on attaining the inexpressible state of “that one” who is the protecting Lord. Becoming the repository of spiritual wealth, take hold of this city as a supporting source for you spiritual upliftment.”

18. இதுபதி ஏலம் கமழ் பொழில் ஏழும்
 முதுபதி செய்தவன்; முதறிவாளன்;
 விதுபதி செய்தவன்; மெய்த்தவன் நோக்கி,
 அதுபதி யாக அமருகின் றானே.

He is the Supreme Lord who has rendered all the seven planes of existence as the fields replete with multifarious enjoyments, where the dominating notion of “thisness” prevails. These seven planes have been bedecked with beautiful gardens from which the fragrance of cardamom continuously gets emitted. He is the most authoritative Lord who makes the right and perfect knower to be equal to him in lordship. Keenly observing the ennobling austere activities of the seekers, He manifests himself as that inexpressible ultimate One within their heart.

19. முடிவும் பிறப்பையும் முன்னே படைத்த
அடிகள் உறையும் அருநெறி நாடில்,
இடியும் முழக்கமும் ஈசன் உருவம்;
கடிமலர்க் குன்றம் மலை-அது தானே.

Upon the deep rumination over the course of central channel (sushumna) in which our Supreme Lord always presents himself, the Lord who sets in operation the cyclic process of birth and death from the time of creation, it would be clear that all the roarings of the thunder-clouds taking place in anāhata cakra are the manifest forms of the Supreme Lord. The mountain adorned with fragrant flower is nothing but the central channel, on the top of which is the thousand petalled fragrant lotus. a /

20. வானப் பெருங்கொண்டல்; மால், அயன், வானவர்
ஊனப் பிறவி ஒழிக்கும் ஒருவனை,
கானக் களிறு சுதறப் பிளந்த எம்
கோனைப் புகழுமின், கூடலும் ஆமே.

He is the Dharma megha of immaculate purity. He is the one who puts an end to the transmigratory cyclic process of birth and death in respect of Vishṇu, Brahma and other Gods. He is the one who makes ineffective the evil fruits of non-virtuous and selfish actions of the seekers. He is the one who, once peeled off the skin of cruel elephant. Praise my Lord of such greatness, attuned to him. On perfect attune, it could be possible ~~for~~ total oneness with him.

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21. மனதில் எழுகின்ற மாய நன்னாடன்

நினைத்தது அறிவனே; நீசர் நினையார்

“எனக்கு இறை அன்புஇலன்” என்பர், இறைவன்

பிழைக்க நின்றார் பக்கம் பேணி நின்றானே.

have their existence ,

My Lord, under whose control the layers of the worlds of pure and impure realm (māyā), who reveals himself within the heart of yogins, certainly knows the real intention of the seekers. Those who are given over to sensuous pleasures and worldly enjoyments and who disturb the harmony between macrocosm and microcosm, would say that God is not endearingly disposed towards them. But, in reality, He presents himself inseparably within those who set right and maintain the harmony and unitive order between the macrocosmic and microcosmic frames.

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- 22 வல்லவன், வன்னிக்கு இறை இடை வாரணம்
நில் என நிற்பித்த நீதியுள்ள ஈசனை
இல் என வேண்டா; இறையவர் தம் முதல்
அல்லும் பகலும் அருளுகின்றானே.

My Lord Siva is always maintaining the order of Time and Cosmic space. He established the nectarine disc of moon between the lunar disc and the fiery disc presided over by its controlling force. Let the seeker do not hold the view that Lord Siva is not associated with attributes of form. He who is the Lord of all Gods and supreme beings of pure and impure realms bestows His grace uninterruptedly during night time (apāna) and day time (prāṇa) २२ /

23. போற்றிசைத்தும், புகழ்ந்தும் புனிதன் அடி
தேற்றுமின் என்றும்; சிவன் அடிக்கே செல்வம்
ஆற்றியது என்று, மயல் உற்ற சிந்தை உள்—
மாற்றிநின்றார் வழி மன்னி நின்றானே

By perfectly tuning the organs of knowledge and by keeping the organs of action in perfect operation to maintain harmony, always contemplate on the lifting foot of the ever-pure Lord.

The aspirant should set right their discordant heart and keep it operate on ^{the} ~~the~~ path of harmony. Having thoroughly resolved that all the organs and instruments of body are essentially meant for realising the cosmic and divine harmony, let the aspirant keep his mind and heart in harmonious identity with the Lord. Lord Siva always presents Himself in the fruitful path of those who get trained in this way.

24. பிறப்பு - இலி, பிஞ்ஞகன், பேருளான் ^ஸ
 இறப்பு - இல், யாவார்க்கும் இன்பம் அருளும்
 துறப்பு - இல், தன்னைத் தொழுமின்; தொழுதால் ^{ஸ்}
 மறப்பு - இல், மாயா விருத்தமும் ஆமே.

Lord Siva is ^{the} ~~is~~ one who is eternally free from the cyclic process of birth and death, whose head is adorned with designs of matted-hair, who is with abounding compassion, who subject^s himself to the comprehension of perfect seekers, who never refrains from the gracious act of instilling inexpressible joy in the heart of all living beings. Be attuned to the Lord of such greatness. On such ^{turning} ~~turning~~, the Supreme Lord who never ^{dis} ~~dis~~owns his beatific actions would act in respect of such seeker, in such a way that all the asymmetrical and disharmonious forces which ^{thwart} ~~thwart~~ human consciousness, ^{it} ~~it~~ would get arrested.

25. தொடர்ந்து நின்றானைத் தொழுமின்; தொழுதால்,
 படர்ந்துநின்றான், பரிபாரகம் முற்றும்
 கடந்துநின்றான், கமல மலர் மேலே
 புணர்ந்திருந்தான் அடிப் புண்ணியன் ஆமே.

2) Be attuned to Him who is vigilantly observing each and every track of the seeker's assiduous austerities. He is the one, who gets himself involved and intermingled with worldly creations, who, at the same time exists, transcending the entire range of creation, who is in perfect union with Sakti at the nucleus of thousand-petalled lotus at the crown of the head. ^{One} attuned to him perfectly, One could be the possessor of all the virtues and greatness of the space of pure consciousness.

26. குசந்தி எனத்தக்க தாமரை வான்-முகத்து
அந்தம் இல் ஈசன் அருள் எனக்கேழு என்று
நந்தியை நாளும் வணங்கப்படும் - அவர்
பந்தியின் உள்ளே புகுந்து நின்றானே.

Lord Siva is the one who operates as the linking force which holds both the positive and negative aspects of the cosmic body and individual body, whose face is like a fully blossomed lotus (or, who is always turned towards the lotus-cakras) who is free from origin and destruction. He is known as Isa (i.e. one, spontaneously endowed with Lordship and the one who controls everything). "The fullness of grace is disposed only towards me. Being firm in such notion the yogin should worship Nandini. The Lord presents himself within the conscious-space of the heart of yogin who always keep himself one with Lord Nandini."

27. இணங்கி நின்றான், எங்குமாகி நின்றானும்
பிணங்கி நின்றான், பின் முன் ஆகிநின்றானும்,
உணங்கி நின்றான், அமராபதி நாதன்
வணங்கி நின்றார்க்கே வழித்துணை ஆமே.

When He presents himself everywhere, He is in harmony with everything in the world and with the world itself. When He is relatively known in respect of anterior and posterior states, he is in a seemingly discordant state. He is the ultimate remainder. He is the governing authority ⁵⁸ over the city of the ultimate plane. He operates as the guiding force for those who are perfectly tuned to the cosmic structure and to His own form.

28. காண நிலலாய், அடியேற்கு உறவு ஆர் உளர்?
நாண நிலலேன் உனை நான் தழுவிக்கொள்ள
கோண நிலலாத குணத்து அடியார் மனத்து
ஆணியன் ஆகி அமர்ந்து நின்றானே.

O Lord!, in the heart of those devotees who are indomitable in their motive and thereby who exhibit their steadfastness, You establish yourself deeply rooted as the paragon. O Lord, won't you present yourself right before my very eyes so that I would see you directly. Who else is there being concordantly related to me? I would remain unmindful of the external factors, in order to get myself totally unified with you.

29. 'வான்நின்று அழைக்கும் மழைபோல், இறைவனும்
தான் நின்று அழைக்கும்கொல்' என்று தயங்குவார்;
ஆன்நின்று அழைக்கும்-அதுபோல், என் நந்தியை
நான் நின்று அழைப்பது; ஞாலம் கரியே.

Just like the showring cloud, which, floating in the sky thunders and draws the attention of all those who are in need of rain, even so, shall not my Lord, out of his abounding compassion becomes the one lovingly and favourably disposed

to me? - in this way, the seekers would be longing for. I am calling my blissful Lord in the same way as the calf incessantly billows to draw its mother-cow towards itself. The world of seekers and siddhas would know my attitude and intention.

30. மண்ணகத்தான் ஓக்கும், வானகத்தான் ஓக்கும்,
விண்ணகத்தான் ஓக்கும், வேதத்தினான் ஓக்கும்,
பண் அகத்து இன்னிசை பாடல் உற்றானுக்குக்
கண்ணகத்தே நின்று காதலித்தேனே.

81 He becomes one with the earthly beings; one with the celestial being/ one with the liberated souls. He sets himself to raise musical notes at certain advanced stages of yogic process. I adore him and contemplate on my oneness with Him, installing myself at the specific cakra pierced with blue light.

31. தேவர் பிரான், எம்பிரான், திசை பத்தையும்
மேவு பிரான், விரிநீர் உலகு ஏழையும்
தாவு பிரான் தன்மைதான் அறிவார் இல்லை
பாவு பிரான் அருள் பாடலும் ஆமே?

81 He is the directing force behind the organs of knowledge and action. He is my supreme Lord. He pervades all the ten directions. He simultaneously presents Himself in all the seven islands, each one surrounded by ocean. But, even so, no one know/His essential nature. Can it be possible to praise His glory, who/being the warp and woof, pervades in and out , of each existent?

32. பதிபல ஆவது பண்டு இவ் உலகம்
விதிபல செய்து, ஒன்றும் மெய்ம்மை உணரார்,
துதிபல தோத்திரம் சொல்லவல்லாரும்
மதிஇலர், நெஞ்சினுள் வாடுகின்றாரே.

The one Lord becomes manifold according to the plane of existence and according to the nature of the souls. This is happening right from ~~the~~ time immemorial. The world of devotees, assiduously involved in exterior activities only, do not realise the importance and necessity of becoming one with Him. Even those who are capable of worshipping Him many a time and in many a way, and of reciting the hymns on Him, being not ^{so} endowed with sharpness of consciousness centered on total union with Him, ~~Often~~ get desheartened.

33. சாந்து கமழும் கவரியின் கந்தம் போல்
வேந்தன் அமரர்க்கு அருளிய மெய்ந்நெறி
ஆர்ந்த சுடர் அன்ன ஆயிர நாமமும்
போந்தும் இருந்தும் புகழ் நின்றானே.

Like the sweet fragrance emitted by the paste of musk, the principles of eternal path exceedingly shine forth. These principles were instructed to the immortals by our Lord, by presenting Himself within their consciousness. Our Lord eternally exists so as to be cognised and to be united with by repeating the thousands of names rich with the significance of those excelling principles. This repetition is done by the yogins subtly through the process of recaka, puraka and kumbhaka.

34. ஆற்றகில் லாவழி நீரு மிறைவனைப்
போற்றுமின் போற்றிப் புகழ்ந்மின் புகழ்ந்திடின்
மேற்றிசைக் குங்கிழக் குந்திசை யெட்டொடு
மாற்றுவ னப்படி மாற்றலு மாகுமே.
35. அப்பனை, நந்தியை, ஆரா அமுதனை,
ஒப்பு - இலி வள்ளலை, ஊழி முதல்வனை
எப்பரிசு ஆயினும் ஏத்துமின்; ஏத்தினல்
அப்பரிசு ஈசன் அருள் பெறலாமே.

He is my Father; blissful Lord; the inexhaustible bliss-yielding nector; the matchless Lord of munificence. He is the ultimate and Timeless one, who regulates the cosmic process through the repeated occurrence of great deluges. Praise the Lord of such greatness by any means you wish. ^{யான் உன்னை} If praised and realised, you can feel oneness with Him according to the nature of the way selected by you.

36. நானும் நின்று ஏத்துவன் நாள்தொறும் நந்தியை;
தானும் நின்றான் தழல்போல் ஓக்கும் மேனியன்;
வானில் நின்று ஆர் மதி போல் உடல் உள்ளு வந்து
ஊனில் நின்று ஆங்கே உயிர்க்கின்றவாறே.

I, along with other saintly persons, will praise my Lord continuously, the external one whose assumed form radiates like the self-kindled fire. Like the full moon, which, being at one place, illumines the vast space, he has rejoicingly entered my soul and body and has mingled with my flesh, blood and every pore. He himself functions as my inbreath and outbreath.

37. பிதற்று ஒழியேன் பெரியான், அரியானை;
பிதற்று ஒழியேன் பிறவா உருவானை;
பிதற்று ஒழியேன் எங்கள் பேர்நந்தி தன்னை;
பிதற்று ஒழியேன் பெருமைத் தவம் தானே.

I will not cease from praising and eulogising the glory of my Lord who is the great and who is beyond comprehension; who is with eternal, self-manifest and cognisable form and who is characteristically called Nandi. I will not cease from repeating the edifying names of my Lord. It is because, such praising itself deserves to be recognised as the most fruitful and greatest penance.

38. வாழ்த்தவல்லார் மனத்துள் உறு சோதியை,
தீர்த்தனை, அங்கே திளைக்கின்ற தேவனை
ஏத்தியும், எம்பெருமான் என்று இறைஞ்சியும்
ஆத்தம் செய்து ஈசன் அருள் பெறலாமே.

Lord Siva is the light of consciousness which spontaneously manifests within the heart of those who are capable of realising their oneness with Him; He is the most Pure and the Purifying one. He revels, being unceasingly within the heart of Pure souls. By praising him and prostrating before him with the claim that He alone is the most authoritative Lord of all of us and thereby making Him exclusively belonging to one's own self, The other seeker could attain His blissful state.

39. குறைந்து அடைந்து ஈசன் குரைகழல் நாடும்;
நிறைந்துஅடை செம்பொனின் நோர்ஒளி ஒக்கும்;
மறைஞ்சு அடம் செய்யாது வாழ்த்த வல்லார்க்குப்
புறம் சடம் செய்யான், புகுந்துநின்றானே.

Having humbled themselves and seeking refuge in the feet of the supreme Lord, and having perfected themselves their heart, having become free from dirt and attained the supreme quality of pure gold and without getting reverted back to the polluted state, the seekers should worship Him. For those who are capable of worshipping Him in this systematic and perfect way, our Lord would make even their external form to be of the nature of pure consciousness; and He would always install Himself within their heart of golden effulgence.

40. சினம் செய்த நஞ்சுஉண்ட தேவர் பிரானைப்
புனம்செய்த நெஞ்சிடைப் பொற்றவல்லார்க்கு, உற்-
பனஞ்செய்த வாள்-நுதல் பாகனும் ஆங்கே
இனஞ்செய்த மான் போல் இணங்கிநின்றானே.

Our supreme Lord is the unrivalled Master of devas; He is the Lord, who consumed the heinous poison that erupted with great fiery force from the ocean. Keeping Him within their seasoned and purified heart, the seekers should praise Him. With those seekers who are capable of praising our Lord of such greatness and compassion, who has symmetreically become one with His Sakti, who has given rise to all the worlds, would align Himself. He would be intent on them, like the Deer which is very much keen in ~~armed-motivated to~~ getting itself mingled with its own group.

41. போய், அரன் தன்னைப் புகழ்வார் பெறுவது
நாயகனால் முடிசெய்து, அதுவே நல்கும்;
மாயகம் சூழ்ந்து வரவல்லர் ஆயினும்
வெயன தோளிக்கு வேந்து ஒன்றுந்தானே.

way, the Lord would bestow grace through their

Having transcended the lower planes of existence, the seekers should praise the supreme Lord. For those who praise ~~in~~ ⁱⁿ this specific spiritual Master (Guru) set right their supreme plane of sahasrara and install them at its centre. Even if they are intent on transforming their present ephemeral body, Siva, who is the beloved consort of Sakti would whole heartedly yield the fruit as desired by them.

42. அரன் அடி சொல்லி, அரற்றி, அழுது
பரன் அடி நாடி, பரவிப் பன்னாளும்
உரன் அடிசெய்து அங்கு ஒருங்க வல்லார்க்கு
நிரன் அடிசெய்து நிறைந்து நின்றானே.

To those seekers who are capable of remaining in one-pointed and uninterrupted contemplation by repeating the name of supreme Hara, by reporting to him his own shortcomings, by weeping, by praising and by installing His feet at the centre of his heart, He would place His Feet of exceeding radiance and He would be always one with them, both in and out.

43. போற்றி என்பார் அமரர் புனிதன் அடி;
போற்றி என்பார் அகரர் புனிதன் அடி;
போற்றி என்பார் மனிதர் புனிதன் அடி;
போற்றி என் அன்புள் விளங்கி வைத்தானே.

Those who belong to the luminous realm, those who belong to the gloomy sphere and to the human sphere-all of these groups are always praising the greatness of the feet of the Lord of absolute Purity. Such a Lord, having observed my deep inclination towards attaining oneness with Him, has made my sense of devotion flourish and strengthen more and more.

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44. விதிவழி அல்லது இல் வேலை உலகம்;
விதிவழி இன்பம் விருத்தமும் இல்லை;
ததிவழி நித்துலும் சோதிப் பிரானும்
பதிவழி காட்டும் பகலவன் ஆமே.

Apart from the destined order, regulated by Karmic fruits, this world does not have any independent function and existence. Even the happiness that results from the destined order of previous Karmic effect is not in contradiction to the law of Karma. According to the intension and intensity of ones own prayer, the self-luminous Lord shines forth like the sun showing the the perfect and unfailing path related to Siva.

45. நவந்திவண்ணா, அரனே, சிவனேந் என்று
சிந்தைசெய் வண்ணம் திருந்து அடியார் தொழ
நவந்திவண்ணா, முதல்வா, பரனேந் என்று
வந்தி வண்ணன் என் மனம் புகுந்தானே.

While the devotees who keep themselves perfectly in the continued spirit of oneness, having cast down the notions of duality, praise the Lord with such terms as "the scarlet hued Lord", 'Hara' 'Siva' and so forth according to the form conceived by them, I, being inspired and directed by these devotees praise Him as "the Lord of the First manifest form" "the Lord of absolute authority", 'the most supreme' etc. I praise Him like this. He entered into my heart-space.

46. மனையில் இருந்தவர் மாதவர் ஒப்பர்;
நினைவுள் இருந்தவர் நேசத்துள் நிற்பர்;
பனையுள் இருந்த பருந்தது போல
நினையாதவர்க்கு இல்லை நின்ற இன்பம் தானே,

Those who are in the worldly household life ^{mode} ~~made~~ are considered on par with exalted mendicants if their heart is centered on the Lord's form and feet. Those who keep themselves always in one-pointed and stabilised meditation, become enshrined within the domain of Lord's abounding grace. Like the eagle whose thought is always centered on its food lying afar, even while resting on the leaf of palm-tree the seekers should deeply meditated on Lord even while being in worldly affairs. For those who do not do so, there is no everlasting happiness.

47. அடியார் பரவும் அமரர் பிரானை
முடியால் வணங்கி முதல்வனை முன்னிப்
படியார் அருளும் பரம்பரன் எந்தை
விடியா விளக்கு என்று மேவி நின்றானே.

When the seekers and devotees deeply think on and praise the Lord who is the Master of liberated souls, who is the Primal Lord, who is the most Supreme among the supreme ones, - and prostrate before Him, He bestows ^{ஸ்ரீ} happiness for the entire range of the series of worlds. Such a Lord of absolute greatness enshrines Himself within my heart as the ever shining and unextinguishable lamp.

48. நரை பசு பாசத்து நாதனை உன்னி,
உரை பசு பாசத்து ஒருங்க வல்லார்க்குத்
திரை பசு பாசச் செழுங்கடல் நீங்கிக்
கரை பசு பாசம் கடந்து, எய்தலாமே.

Those who are capable of abstracting themselves from the nature of being the transmigratory soul and ~~from~~ the fettering

from

bonds, by contemplating on the supreme Lord who has the absolute control over the souls and the bonds-can cross over the inexhaustible ocean of the features pertaining to the bound souls and the bondage and reach the shore of that ocean and attain the nature of ^{ஸ்ரீ}Sivatrā. (Sivatrā)

49. ^{ஸ்ரீ}தடுவன்; நெஞ்சிடை வைப்பன்; பிரான் என்று
 பாடுவன்; பன்மலர் தூவி, தொழுது நின்று
 ஆடுவன்; ஆடி, அமரர் பிரான் என்று
 நாடுவன்; நான் நின்று அறிவது தானே.

In estacy, I would dance, install him within my heart; sing his praise and names; offer the fragrant flowers abundantly at his feet; bow down before him and again I would dance. Having danced and having fully realised that He is the one and only Lord of the liberated souls, I would desire for everlasting oneness with Him. This is what I know, being firmly in this state of pure devotion.